

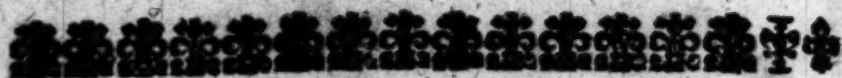
*Die Veneris. 20 April. 1649.*

**O**Rdered by the Commons assembled in Parliament, That Sir *William Masham* do give hearty thanks from this House to Mr. *Owen*, for his great pains in his Sermon Preached before the House yesterday at *Margarets Westminster*; And that he be desired to Print his Sermon at large, as he intended to have delivered it (if time had not prevented him) where in he is to have the like liberty of Printing thereof, as others in like kinde usually have had.

HEN: SCOBELL

*Cler. Parliament.*





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*Cler. Parliament.*



OT PANON OT PANIA.

The Shaking and Translating of  
HEAVEN and EARTH.

A

SERMON

Preached to the Honourable  
House of COMMONS in Parliament

Assembled:

On *April 12.* A Day set apart for extraordinary  
Humiliation.

By JOHN OWEN. R.

Isaiah 66. 14. 16.

*And when ye see this, your heart shall rejoyce, and your bones shall  
flourish like an herb: and the hand of the Lord shall be known to-  
wards his servants, and his indignation towards his enemies.*

*For by fire, and by his sword, will the Lord plead with all flesh:  
and the slain of the Lord shall be many.*

LONDON:

Printed by *M. Simmons*, and are to be sold by  
*John Cleave*, at his Shop in *Paul's Church-yard*  
near the School. 1649.

Where also are to be sold the Authors former Sermon,  
Preached the 31<sup>th</sup> of *January*, 1648. And likewise  
his 2 Sermons for A memoriall of the Deliver-  
ance of *Essex County* and Committee.



OF THE  
The Shaking and Trembling  
Heaven and Earth

# SERMON

Preached to the Honorable  
House of Commons in Parliament

Assembled:  
On April 22. A.D. 1657. for extraordinary duty



By JOHN OWEN.

Printed 1657.  
And when he is thus seated, he will see  
the world as it is, and the land of the living  
will be a desert, and his inheritance will be a  
wilderness, and he will see the land of the living  
as it is, and the land of the living will be a  
wilderness.

LONDON:  
Printed by W. Stanswood, and are to be sold by  
John Clarke at his Shop in Finsbury Church-yard  
near the School. 1657.

Where also are to be sold the Author's former Sermons,  
Preached the 21st of January, 1657. and his  
his 2 Sermons for a Memorial of the Deliverance  
of this Country and Commonwealth.



**TO THE**  
**RIGHT HONORABLE**  
**the COMMONS of *England***  
**Assembled in PARLIAMENT.**

**SIRS,**



**A**L L that I shall preface to the En-  
suing Discourse, is, that seeing the  
Nations welfare and Your Own act-  
ings are therein concerned; the wel-  
fare of the Nation, and Your own  
prosperity in your present Actings,  
being so neerly related as they are to the things of  
the ensuing Discourse, I should be bold to presse  
You to a serious consideration of them as now pre-  
sented unto You, were I not assured by your ready  
attention unto, and favourable acceptance of their  
delivery, that being now published by Your Com-  
mand, such a request would be altogether needlesse.  
The subject matter of this Sermon being of so great  
weight and importance as it is, it had been very de-  
sireable, that it had fallen on an abler hand, as also  
that more space and leasure had been allotted to the  
preparing of it, first for so great, judicious, and Ho-  
norable Audience; and secondly, for publick view,  
then possibly I could begge from my daily troubles,  
pressures and temptations, in thee midst of a poore,

numerous provoking people: As the Lord hath brought it forth, that it may be usefull to Your Honorable Assembly, and the residue of men that wait for the appearance of the Lord Jesus, shall be the sincere indeavour at the throne of Grace of

Your most unworthy Servant,

Coggeshall: May 1.  
1649.

in the work of the Lord,

BRITISH

John Owen.

I that I shall preface to the En-  
titled Discourse, that being the  
Nations welfare and Your Own  
ing are therein concerned: the  
fare of the Nation, and Your own  
property in your present Affairs,  
are so necessarily related as they are to the things of  
the ensuing Discourse, I should be bold to press  
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sirable that it had fallen on an able hand, as also  
that more space and leisure had been allowed to the  
preparing of it, first for so great, judicious, and ho-  
norable Audience; and secondly, for publick view,  
then possibly I could purge from many daily troubles,  
business and temptations, in the midst of a private

A SERMON Preached to the  
Honorable House of COMMONS,

Upon Thursday the 19<sup>th</sup>. of April 1640. being by  
Order of that House especially appointed for a  
Day of Humiliation.

HEBR. 12. 27.

*And this word, Yet once more, signifieth the removing  
of those things that are shaken, as of things that are made,  
that those things which cannot be shaken may remain.*

**T**He main designe of the Apostle in this Scri-  
pture to the Hebrews, is to prevail with his  
Countrey-men who had undertaken the  
Profession of the Gospel, to abide constant  
and faithfull therein, without any Apo-  
stasie unto, or mixture with Judaisme, which  
God and themselves had forsaken, fully manifesting, that  
in such back-sliders the soul of the Lord hath no pleasure. Chap.  
10. 38.

A Task, which whoso undertaketh in any Age, shall  
finde exceeding weighty and difficult, even to perswade  
Professors to hold out, and continue in the glory of their  
profession unto the end, that *with patience doing the will of* Chap. 10. 36.  
*God, they might receive the promise; especially if there be* Prov. 12. 13.  
*Lyons* 26. 13.  
*in the way,* if opposition or persecution do attend them in  
their professed subjection to the Lord Jesus.

Of all that deformitie and dissimilitude to the Divine  
Nature which is come upon us by the fall, there is no one  
*part more eminent,* or rather no one *defect more evident,* then  
Inconstancie and unstableness of minde, in embracing  
that which is spiritually Good, Man being turned from  
his unchangeable Rest, seeks to quiet and satiate his soul  
with restless movings towards changeable things. Psal. 116. 7.



# A Sermon Preached to the Honorable

1 Thes 1. 3.  
2 Thes 1. 11.  
Deut. 10. 16.  
Chap. 30. 6.  
Ezek. 18. 31.  
Chap. 36. 26.  
Acts 11. 18.

Now he who *worketh all our works for us, and in us*, Isa. 26. 12. *worketh them also by us*: and therefore that which he will give, he perswades us to have, that at once his bounty, and our duty, may receive a manifestation in the same thing. Of this nature is *Perseverance* in the faith of Christ, which as by him it is promised, and therefore is a *Grace*, so to us it is prescribed, and thereby is a *Duty*. *Petamus ut det, quod ut habeamus jubet*: August. Let us ask him to bestow, what he requires us to enjoy. Yea, *Da Domine quod jubes, & jube quod vis*: Give what thou commandest, and command what thou pleasest.

As a *Duty* it is by the Apostle here considered, and therefore pressed on them, who by Nature were capable, and by Grace enabled for the performance thereof. Patheticall exhortations then unto perseverance in the profession of the Gospel, bottomed on prevalent Scripturall Arguments, and holy Reasonings, are the *summe* of this Epistle.

The Arguments the Apostle handleth unto the End proposed, are of two sorts:

1. *Principall*.

2. *Deductive*, or *Emergencies* from the first.

1. His *principall* Arguments are drawn from two chief Fountains:

1. The *Author*,

And,

2. The *Nature and End of the Gospel*.

The *Author* of the Gospel is either

1. *Principall and immediate*, which is God the Father, Who having at sundrie times and in divers manners formerly spoken by the Prophets, herein speaketh by his Son, Chap. 1. 1.

2. *Concurrent and immediate*, Jesus Christ, this great salvation being begun to be spoken to us by the Lord, Chap. 2. 3.

This latter he chiefly considereth, as in and by whom the Gospel is differenced from all other dispensations of the minde of God.

Concerning him to the End 1. His *Person*,

Intended, he propoeth

2. his *Employment*.

For his *Person*, that thence he may argue to the thing aymed

aymed at, he holdeth out,

1. The infinite glory of his Deity: being the Brightnesse of his Fathers glory, and the expresse Image of his Person: Chap. 1.3.

2. The infinite Condescension of his Love, in assuming humanity, for because the children were partakers of flesh and blood, he also himself took part of the same. Chap. 2. 14.

And from the consideration of both these, he presseth the main Exhortation which he hath in hand, as you may see, Chap. 2. 1, 2. Chap. 3. 12, 13, &c.

The Employment of Christ he describeth in his offices, which he handleth

1. Positively, and very briefly, Chap. 1, 2, 3.

2. Comparatively, insisting chiefly on his Priesthood, exalting in sundrie weighty particulars, above that of Aaron, which yet was the glory of the Jewish worship, and this at large, Chap. 6, 7, 8, 9, 10.

And this being variously advanced and asserted, he layeth as the main foundation, upon which he placeth the weight and stresse of the main end pursued, as in the whole Epistle is every where obvious.

II. The second head of principall Arguments he taketh from the Gospel it self, which considering as a Covenant he holdeth out two wayes:

1. Justification, in it God is mercifull to unrighteousnesse and sins, and iniquities he remembers no more: Chap.

8. 12. Bringing in perfect remission, that there shall need no more offering for sin:

Chap. 10. 17.

2. Sanctification, He puts his Laws in our hearts, and writes them in our

minds, Chap. 10. 16. in it, purging our consciences by the blood of Christ,

Chap. 9. 14.

3. Perseverance, I will be to them a God, and they shall be to me a people:

Chap. 8. 10. all three being also held out in sundrie other places.

*A Sermon Preached to the Honorable*

2. *Respectively to the Covenant of works, and in this regard assigns unto it principall qualifications, with many peculiar eminencies them attending, too many now to be named: now these are,*

1. *That it is new, he saith a New Covenant, and hath made the first old. Chap. 8. 13.*

2. *Better; it is a better Covenant, and built upon better promises: Chap. 8. 6, 7. 22.*

3. *Surer, the Priest thereof being ordained, not after the Law of a carnall commandment, but after the power of an endly life: Chap. 7. 16.*

4. *Unalterable, so in all the places before named, and sundry others.*

*All which are made eminent in its peculiar Mediator Jesus Christ, which is the summe of Chap. 7.*

*And still in the holding out of these things, that they might not forget the end for which they were now drawn forth, and so exactly handled, he interweaves many pathetically increacies, and pressing Arguments by way of Application, for the confirming and establishing his country-men in the faith of this glorious Gospel, as you may see almost in every Chapter.*

2. *His Arguments lesse principall, deduced from the former, being very many, may be referred to these 3. heads.*

1. *The benefits by them enjoyed under the Gospel.*

2. *The example of others, who by faith and patience obtained the promises: Chap. 11.*

3. *From the dangerous and pernicious consequence of backsliding, of which onely, I shall speak. Now this he setteth out 3. wayes.*

1. *From the nature of that sin, it is a crucifying to themselves the Son of God afresh, and putting him to open shame, Chap. 6. 6, a treading under foot the Son of God, counting the blood of the Covenant an unholy thing, and doing despite to the Spirit of grace: Chap. 10. 29.*

2. *The irremediable punishment which attends that sin: There remains no more sacrifice for it, but a certain fearfull looking for of judgement, and fiery indignation that shall consume the adversaries: Chap. 10. 26, 27.*

3. *The*



3. The Person against whom peculiarly it is committed, and that is he who is the Author, Subject, and Mediator of the Gospel, the Lord Jesus Christ; concerning whom for the aggravation of this sin, he proposeth two things.

1. His Goodnesse and Love, and that in his great undertaking to be a Saviour, being made like unto his brethren in all things, that he might be a mercifull and faithfull high Priest in things pertaining to God, to make reconciliation for the sins of the people: Chap. 2. 17. and of this, there is a sweet and choise line, running through the whole Discourse, making the sin of back-sliding, against so much love and condescension appear exceeding sinfull.

2. His Greatnesse or Power, which he sets out 2. wayes:

1. Absolutely, as he is God to be blessed for ever: Chap. 1. and it is a fearfull thing to fall into the hands of the living God: Chap. 10. 31.

2. Comparatively, as he is the Mediator of the new Covenant in reference to Moses. And this he setteth forth as by many and sundry Reasonings in other places of the Epistle, so by a double testimony in this 12th. Chapter, making that inference from them both, which you have v. 25. See that you refuse not him that speaketh, for if they escaped not who refused him who spake on earth, how much more shall not we escape if we turn away from him who speaketh from heaven.

Now the first testimony of his Power, is taken from a record of what he did heretofore; the other, from a prediction of what he will do hereafter. The first you have, v. 26. in the first part of it: His voice THEN shook the Earth: then, that is, when the Law was delivered by him, as it is described v. 18, 19, 20. foregoing. When the mountain, upon which it was delivered, the Mediator Moses, into whose hand it was delivered, and the people, for whose use it was delivered, did all shake and tremble, at the voice, power and presence of Christ, who, as it hence appears, is that Jehovah who gave the Law. *Exod. 20. 2.*

The other in the same verse is taken from a prediction, out of *Haggai, 2. 16.* of what he will do hereafter, even demonstrate and make evident his Power beyond what ever he before

*Exod. 19. 18.*  
*19*  
*Chap. 10. 18.*

*A Sermon Preached to the Honorable*

before effected, He hath promised, saying, *Yet once more I shake not the earth onely, but also the heavens.*

And if any one shall ask, wherein this effect of the mighty power of the Lord Jesus consisteth, and how from thence professors may be prevailed upon to keep close to the obedience of him in his kingdom, the Apostle answers, v. 27.

*And this word, yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.* And thus am I stepped down upon the words of my Text, finding them in the close of the Arguments drawn from the power of Christ, to perswade professors to constancy in the paths of the Gospel; and having passed through their coherence, and held out their ayme and tendance, their opening and Application comes now to be considered: and herein these 3. things.

1. The Apostles Assertion, *The things that are shaken shall be removed, as things that are made.*

2. The proof of this Assertion, *This word, once more, signifies, no lesse.*

3. His Inference from this Assertion, thus proved: *The things that cannot be shaken must remain.*

In the first I shall consider,

1. What are the things that are shaken.

2. What is their shaking.

3. What their removal being shaken.

Nescio an facili-  
lor hic locus  
fussit, si nemo  
cum opposu-  
isset. Mald: ad  
Luc. 2. v 34.

For the first, there is great variety of judgement amongst Interpreters; the fore-going verse tells us it is not onely the Earth, but the Heaven also; but now what *Heaven* and *Earth* this should be, is dubious, is not apparent. So many different apprehensions of the minde of God in these words, as have any likenesse of truth, I must needs recount and remove, that no prejudice may remain from other conceptions, against that which from them we shall assert.

The *Earth* (say some) is the men of the Earth, living thereon: and the *Heavens* are the Angels, their blessed Inhabitants: both shaken, or stricken with amazement upon the nativity of Christ, and preaching of the Gospel. The *heavens* were shaken, when so great things were accom-  
plished,

plished, as that the *Angels themselves desired to look into him*.  
1 Pet. 1. 12. And the *Earth* was filled with amazement  
when the holy Ghost being poured out upon the Apostles  
for the preaching of the Gospel, men of every Nation un-  
der Heaven were amazed, and marvelled at it. *Act. 2. 5, 6, 7.*  
Thus *Roslocus, Piscator*, and sundry other famous Divines:  
But,

1. The *shaking* here intimated by the Apostle, was then  
when he wrote under the Promise, not actually accom-  
plished as were the things by them recounted: for he holds  
it forth as an issue of that great Power of Christ which he  
would one day exercise for the further establishment of his  
kingdom.

2. This, that now is to be done, must excell that which  
formerly was done at the giving of the Law, as is clearly  
intimated in the inference, *Then he shook the Earth, but now  
the Heavens also*, (it is a gradation to an higher demonstra-  
tion of the power of Christ) which that the things of this  
interpretation are, is not apparent.

3. It is marvellous these learned men observed not, that  
the *Heavens and Earth shaken*, v. 26. are the things to be re-  
mored, ver. 27. Now how are Angels and men removed  
by Christ? Are they not rather gathered up into one spiri-  
tuall body and communion? Hence, ver. 27. they interpret  
the *shaken things* to be *Judaicall Ceremonies*, which, v. 26. they  
had said to be *men and Angels*. Ephes. 1. 10.  
ἀνακαταλύ-  
σαι, i.e. μίαν  
κεφαλὴν πνε-  
υματικῶν Ἀγ-  
γέλων καὶ ἀνθρώ-  
πων ἐν Χριστῷ:  
ἀποκαθάρσει  
καὶ ἑαυτοὺς ὡς ἁγ-  
γέλοι καὶ ἀν-  
θρώποι: Occu-  
men. in Loc.  
Math 2. 2.  
Matt. 27. 45.  
Luk 13. 44-45  
Mat 27 51, 52

2. Others by *heaven and earth* understand the materiall  
parts of the worlds fabrick, commonly so called: and by  
their *shaking*, those portentous signes and prodigies, with  
Earthquakes, which appeared in them, at the birth, and  
death of the Lord Jesus. A new Star, preternaturall dark-  
nesse, shaking of the Earth, opening of graves, renting of  
Rocks, and the like, are to them this shaking of Heaven  
and Earth. So *Junius*, and after him, most of ours.

But this Interpretation is obnoxious to the same Excep-  
tions with the former, and also others: for,

1. These things being past before, how can they be held  
out under a Promise?

καὶ γὰρ βεβαιώ-  
ται, ὅτι καὶ ἐλπι-  
ζοι  
Rom. 8. 18.

2. How



*A Sermon Preached to the Honorable*

2. How are these *shaken* things *removed*, which with their shaking they must certainly be, as in my Text?

3. This shaking of Heaven and Earth is ascribed to the power of Christ as Mediator, whereunto these signes and prodigies cannot rationally be assigned, but rather to the sovereignty of the Father bearing witnesse to the Nativity and death of his Son: so that neither can this conception be fastned on the words.

3. The fabrick of Heaven and Earth is by others also intended, not in respect of the signes and prodigies formerly wrought in them; but of that dissolution, or as they suppose Alteration, which they shall receive at the last day: So *Paracelsus Grotius*, many more. Now though these avoid the Rock of holding out as accomplished what is onely promised, yet this Glosse also is a dresse disfiguring the minde of God in the Text. For,

1. The things here said to be *shaken*, do stand in a plain opposition to the things that *cannot be shaken*, nor *removed*; and therefore they are to be removed, that these may be brought in. Now the things to be brought in are the things of the *kingdom* of the Lord Jesus: what opposition, I pray, do the materiall fabrick of Heaven and Earth stand in to the kingdom of the Lord Jesus? doubtlesse none at all, being the proper seat of that kingdom.

2. There will on this ground, be no bringing in of the kingdom of the Lord Jesus, untill indeed that kingdom in the sense here insisted on is to cease, that is after the *day of judgement*, when the kingdom of Grace shall have place no more.

Those are the most materiall and likely mistakes about the words; I could easily give out, and pluck in again 3. or 4. other warping senses, but I hope few in these dayes of *accomplishing* will once stumble at them; The true minde of the Spirit, by the help of that Spirit of truth comes next to be unfolded. And first what are the things that are shaken.

1. As the Apostle here applyes a part of the Prophecie of *Haggai*, so that Prophecie even in the next words gives light

light into the meaning of the Apostle. Look what *Heaven* and *Earth* the Prophet speaks of, of those and no other speaks the Apostle. The Spirit of God in the Scripture is his own best interpreter. See then the order of the words as they lye in the Prophet: *Hagg. 2. 6, 7. I will shake heaven and earth: I will shake all Nations.* God then shakes *Heaven and Earth*, when he shakes *all Nations*: that is, he shakes the *Heaven and Earth of the Nations. I will shake Heaven and Earth, and I will shake all Nations*, is a Pleonasm, for, *I will shake the Heaven and Earth of all Nations.* These are the things shaken in my Text.

The *Heavens of the Nations* what are they? even their *Politick heights* and glory, those *Forms of Government* which they have framed for themselves and their own interest: with the grandeur and lustre of their *Dominions*.

The *Nations Earth* is the multitudes of their people, their strength and power, whereby their *Heavens* or *political heights* are supported.

It is then neither the *materiall Heavens and Earth*, nor yet *Mosaicall Ordinances*, but the *Politicall Heights and Splendour*, the popular multitudes and strength of the *Nations of the Earth*, that are thus to be shaken, as shall be proved.

That the *Earth* in propheticall descriptions or predictions of things, is frequently, yea almost alwayes taken for the people and multitudes of the *Earth*, needs not much proving. One or two instances shall suffice. *Revel. 12. 16. The Earth helped the woman against the flood of the Dragon*, which that it was the multitudes of earthly people, none doubts. That an *Earthquake* or shaking of the *Earth*, are popular commotions, is no lesse evident from *Revel. 11. 13.* where by an *Earthquake* great *Babylon* receives a fatall blowe.

And for the *Heavens*, whether they be the *Politicall heights of the Nations*, or the grandeur of *Potentates*, let the Scripture be judge; I mean when used in this sense of shaking, or establishment.

*Isa. 51. 15, 16. I am the Lord thy God, who divided the Sea,*

C

whose

Nunquam  
Pauli sensum  
ingredieris, ni-  
si Pauli Spiri-  
tum imbiberis:  
Ber: ser. de  
Monte.

το χρίσμα τῆς  
δύσεως ὑμῶν  
ἐν τῇ πόλει  
1 Ioh. 2. 27.  
ἐν πνεύματι ἀγί-  
ῳ τοῖς μέλεσι καὶ  
ἀνθρώποις αἱ  
ῥαυταὶ τῆς  
ἐκείνης ἡμῶν  
τὴν ἑκείνην,  
ἐκείνης διὰ τοῦ  
τὸ πνεῦμα τὸ  
ἀγίου. Theophi-  
lac. in Ioh. 10.

Psal 68. 9.  
Hab. 2. 20.  
Matth 24. 7.  
1 Sam. 14. 25.

*A Sermon Preached to the Honorable*

*whose waves roared: the Lord of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the Heavens, and lay the foundations of the Earth, and say unto Sion, Thou art my people.*

By a repetition of what he hath done, he establisheth his people in expectation of what, 1. he will do. And first he minds them of that wonderfull deliverance from an Army behind them, and an Ocean before them, by his miraculous preparing dry paths for them in the deep. *I am the Lord who divided the Sea, whose waves roared.*

2. Of his gracious acquainting them with his minde, his Law and ordinances at Horeb, *I have put (saith he) my words in thy mouth.*

3. Of that favourable and singular protection afforded them in the wilderness; when they were encompassed with enemies round about: *I covered thee in the shadow of mine hand.*

Now to what end was all this, why, saith he, that I might plant the Heavens, and lay the foundation of the Earth. What! of these materiall visible Heavens and Earth? 2460 years before at least, were they planted and established: it is all but making of Zion a people, which before was scattered in distinct families. And how is this done? why the Heavens are planted, or a glorious frame of Government and Politie is erected amongst them, and the multitudes of their people are disposed into an orderly commonwealth, to be a firm foundation and bottome, for the Government amongst them. This is the Heavens and Earth of the Nations which is to be shaken, in my Text.

*Isa. 34. 4. All the host of heavens shall be dissolved, and the heavens shall be rolled together as a scrole, and all their host shall fall down as the leaf falleth from the vine. Now these dissolved, rolled Heavens, are no other, but the power and heights of the opposing Nations, their government and tyranny, especially that of Idumea, as both the foregoing and following verses do declare. The indignation of the Lord (saith he) is upon the Nations, and his fury upon their Armies, he hath delivered them to the slaughter, their slain, &c.*

*Jerem.*



*Jerem. 4. 23, 24, 25. I beheld the earth, and lo, it was without form and void: and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. Here's Heaven and Earth shaken; and all in the raising of the Politicall State and Common-wealth of the Jews by the Babylonians, as is at large described in the verses following.*

*Ezek. 32. 7. I will cover the heaven, and make the stars thereof dark: I will cover the Sun with a cloud, and the Moon shall not give her light. And all the bright lights of Heaven will I make dark over thee, and set darknesse upon thy land, saith the Lord God: behold Heaven and Earth, Sun, Moon and stars, all shaken and confounded, in the destruction of Egypt, the thing the Prophet treats of, their Kingdome and Nation being to be ruined.*

Not to hold you too long, upon what is so plain and evident, you may take it for a rule, that in the denuntiations of the judgements of God, through all the Prophets, *Heavens, Sun, Moon, stars, and the like appearing beauties and glories of the aspeetable Heavens, are taken for Governments, Governors, Dominions in politicall States, as* *Isa. 14. 12, 13, 14, 15. Jer. 15. 9. Chap. 51. 25.*

Furthermore, to confirm this Exposition, *St. John in the Revelation holds constantly to the same manner of expression. Heaven and Earth in that book are commonly those which we have described. In particular, this is eminently apparent, Chap. 6. 12, 13, 14, 15, ver: And I beheld, and when he had opened the sixth seal, there was a great earthquake, and the Sun became black, as sackcloth of hair, and the Moon became as blood. And the stars of Heaven fell into the Earth: And the Heaven departed as a scroll when it is rolled together, and every mountain and Island were moved out of their places, &c.*

The destruction and wasting of the Pagan Romish State, the plagues and commotions of her people, the dethroning her Idoll-worship, and destruction of persecuting Emperors, and Captains, with the transiſion of Power and Sovereignty from one sort to another, is here held out under this grandour of words, being part of the shaking of

*Isa. 13. 13.  
Psal. 68. 8.  
Joel 2. 10.  
Revel. 8. 12.  
Matth. 24. 29.  
Luk. 21. 25.  
Isa. 60. 20.  
Obad. 4.  
Rev. 8. 13.  
Chap. 11. 12.  
Chap. 20. 11.*

*Euseb. Eccles.  
Hist. lib 9. c 8.  
10. li. 8. ca. 27.  
De vita Con-  
sta. li. 1. ca.  
50, 51, 52.*

*'A Sermon Preached to the Honorable*

*Heaven and Earth in my Text.*

Adde lastly hereunto, that the Promises of the Restauration of God's people into a glorious condition after all their sufferings, is perpetually in the Scripture held out under the same terms; and you have a plentiful demonstration of this point.

Isa. 66. 22, 23,  
24.

Isa. 65. 17. *Behold, I create new Heavens, and a new Earth: and the former shall not be remembered, nor come into my minde. v. 18. Be you glad and rejoyce for ever in that which I create, &c.*

2 Pet. 3. 13. *Neverthelesse we according to his promise, look for new Heavens and a new Earth, wherein dwelleth righteousness.*

Revel. 21. 1. *I saw a new Heaven and a new Earth, for the first Heaven and the first Earth were passed away, and there was no more Sea. The Heaven and Earth is restored, but the Sea that shall be no more.*

Gen. 1. 10.

Revel. 17. 1.

Those gatherings together of many waters, Rivers from all places, or pretended Clergie men from all Nations, into Generall Counsels, which were the *Sea* or *many waters* on which the whore sate, shall have no place at all, in the Churches restored condition.

Dimidium  
facti, &c.

Part: II.

Mat. 24. 6, 7.  
Jer. 4. 19.  
Isa. 9. 5.

Thope it is now fully cleared, what is meant by the things that are shaken: even the Politicall Heights, the splendor and strength of the Nations of the Earth, the foundation of the whole is laid, and our heap (or building if your favour so accept it) will go on apace; for to the *Analogie* hereof, shall the residue of the words be interpreted.

The second thing considerable is, what is the *shaking* of these things? to this the Answer is now made brief and facile. Such as are the *things shaken*, such must their shaking be. Spirituall, if spirituall; naturall, if naturall; civill, if civill. Now they being declared and proved to be *civill* things, such also is their *shaking*. Now what is a civill shaking of civill constitutions? How are such things done in the world? what are these Earthquakes? truly the accomplishment hereof is in all Nations so under our eyes, as that I need not speak one word thereunto.

Part 3.

Neither shall I insist upon the 3d Inquiry, *viz: when this shaking shall be?* The Text is plain, that it must be previous

to the bringing in of those things that cannot be moved: *χρῆς ἐξου-*  
 that is the prosperous estate of the kingdom of Christ. On- *ἐξου, ἡ παρῶν*  
 ly we may observe, that besides other *shakings* in particular *ἰδοὺ ἐν τῇ*  
 Nations of lesse generall concernment and importance; *ἰδοὺ ἐξουσία.*  
 this prophesie hath and shall receive a twofold eminent *ἀρ, 1. 7.*  
 Accomplishment, with reference unto a twofold eminent *συμμοι ἐξου-*  
 Opposition, which the kingdom of Christ hath met with- *τόσας.*  
 all in the world. *Marth. 24. 7.*

First from the *Pagan Romane State*, which at the Gospel's *ἡ ἐκείνη δόγμα*  
 first entrance held in subjection most of the chief Provinces *μετὰ Κάλουτος*  
 of the then known world. What were the bloody endea- *Αἰνέου, ἀπο-*  
 vours of the *Heaven and Earth* of that State for the sup- *γερὰ ὅθεν πᾶ-*  
 pression thereof is known to our children: The issue of the *σας τῇ εἰς-*  
 whole in the accomplishment of this promise, shaking *μῆνη.*  
 those *Heavens and Earth* to pieces, I before pointed at from *Λυκ. 3. 1.*  
*Revel. 6. 12, 13, 14, 15.* beginning in the plagues of the per-  
 secuting *Emperors*, and ending in the ruine of the Empire it  
 self. But,

2. The *unmoveable things* were not yet in their glory to  
 be brought in. More seed of blood must be sown, that the  
 End of the Gospels yeer may yeeld a plentiful Harvett.  
 That *shaking* was onely for Vengeance upon an old cursed,  
 and not for the bringing in of a new blessed State. The  
*vials* of Gods wrath having crumbled the *Heavens and*  
*Earth* of *Pagan Rome* into severall pieces, and that Empire *τὸ κατὰ χρο-*  
 being removed as to its old form, by the craft of Satan it *2 Thel. 2. 6.*  
 became moulded up again into a Papall Sovereignty, to  
 exercise *all the power of the first Beast*, in persecution of the  
 Saints. *Revel. 13. 12.* This second pressure though long and  
 sore must have an end; the new moulded *Heaven and Earth*  
 of *Papall Antichristian Rome*, running by a mysterious  
 threed, through all the Nations of the West, must be sha-  
 ken also: which when it is accomplished there shall be no *Revel. 18. 2.*  
 more Sea. There is not another Beast to arise, nor another *Isa 60. 12.*  
 State to be formed; let indeavours be what they will, the *Psal. 2. 6.*  
 Lord Jesus shall reign. And this for opening of the first ge-  
 nerall head.

Secondly, what is the *Removall of Heaven and Earth* being  
*shaken:*

II Generall

Head,



Heb. 11. 3.

Iude 4.

Gal. 1. 6.

Heb. 6. 18.

Heb. 7. 12.

Mutationem:

Trem: Transla

tionem Erasmi.

Ar: Mont.

*shaken*: The word here translated *removall*, is *mutatio*, whence that is come to passe, I dare not positively say. This doubtlesse is a common fault amongst Translators, that they will accommodate the words of a Text, to their own apprehension of the sense and matter thereof. Understanding, as I suppose, that the things here said to be shaken, were the Jewish ordinances, they translated their disposition, a *Removall*; as the truth is they were removed. But the word signifies no such thing. As it's naturall importance from it's rise and composition is otherwise, so neither in the Scripture or any profane Author, doth it ever signifie properly a *removall*. *Translatio*, or changing, is the onely native, genuine import of it: and why it should in this place be haled out of it's own sphere, and tortured into a new signification, I know not. *Removall* is of the matter, *Translatio* of the form onely. It is not then a destruction, and totall amotion, of the great things of the Nations, but a change, translation and new moulding of them, that is here intimated. They shall be shuffled together almost into their primitive confusion, and come out new moulded for the interest of the Lord Jesus. All the present States of the world, are cemented together by Antichristian lime, as I shall shew afterwards: unlesse they be so shaken as to have every cranny searched and brushed, they will be no quiet habitation for the Lord Christ, and his people. This then is the *mutatio* of the *Heaven and earth* of the Nations.

Now this is evident, from that full prediction which you have of the accomplishment hereof, *Revel. 17. 12, 13, and 16.*

Ver: 12. the Kingdoms of the West receive power at one beure with the Beast.

Ver. 13. in their constitution and government at first received, They give their Power to the Beast, and fight against the Lambe.

Ver: 14. the Lambe with his faithfull and chosen ones, overcomes them. There, their Heaven and Earth is shaken.

Ver. 16. Their Power is translated, new moulded, and becomes

becomes a power against the Beast, in the hand of Jesus Christ.

This then is the shaking and removall, in my Text: which is said to be, as of things that are made: that is, by men, through the concurrence of divine providence for a season (which making you have, Revel. 17. 12: and 17.) not like the kingdom of Christ, which being of a purely divine constitution, shall by no humane power receive an End.

The other parts of the Text follow briefly.

The next thing is the Apostles proof of this Assertion. And he tels you, this, once more, the beginning of the sentence he urged from the Prophet signifies no lesse. The words in the Prophet are, *וְעַד אַחַת מֵעַתָּה ה' יָהּ* yet once, it is a little, *meghat hi it is a little*, is left out by the Apostle, as not conducing to the businesse in hand. *וְעַד אַחַת*, (as he rendereth *hod achath*) are a sufficient demonstration of the assertion. In themselves they hold out a commutation of things, and as they stand in conjunction in that place of the Prophet, declaring that that shaking and commutation must be for the bringing in of the kingdom of the Lord Christ. In brief, being interpreted, by the same Spirit whereby they were indited, we know the exposition is true.

The last Head remaineth under two particulars.

1. What are the things that cannot be shaken.
2. What is their remaining.

For the first, the things that cannot be shaken, v. 24. are called a kingdom that cannot be removed, v. 28. A kingdom subject to none of those shakings and alterations, which other Dominions have been tossed to and fro withall. Daniel calls it, A not giving of the kingdom to another people. Dan. 2. 44. not that oecumenicall kingdom which he hath with his Father, as King of Nations, but that oeconomicall kingdom which he hath by dispensation from his Father, as King of Saints. Now this may be considered two wayes:

1. As purely internall and spirituall, which is the rule of his Spirit in the hearts of all his Saints; this cometh not with observation, it is within us. Luk. 17. 20, 21. consisting in righteousness, peace, and joy in the holy Ghost. Rom. 14. 17.

2. As

Psal. 1. 6.  
Psal. 110. 2.  
Acts 2. 36.  
Rev. 1. 18.  
1 Cor. 15. 24.  
25, 26, 27.

Luk 6. 10.  
Mark. 12. 34.  
&c.

Pfal. 45. 6.  
Pfal. 145. 13.  
Isa. 9. 7.  
Obad. 21.

2. As externall, and appearing in Gospel Administrations; so is Christ described as a King in the midst of their kingdom, Revel. 1. 14, 15, 16, 17. as also Chap. 4. as also Chap. 11. 15. And both these may be again considered 2. wayes.

1. In respect of their essence and being, and so they have been, are, and shall be continued in all Ages: *He hath built his Church upon a Rock, and the gates of Hell shall not prevail against it.* Matth. 16. 18.

Isa. 11. 5, 6, 7,  
8, 9, 10.  
Chap. 18. 18,  
19.  
Chap. 30. 18,  
19.  
Micah 4. 1.

2. In reference to their extent in respect of Subjects, with their visible glorious appearance, which is under innumerable promises to be very great in the latter dayes. *For it shall come to passe in the last dayes, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it.* Isa. 2. 4.

These then are the things which cannot be shaken, which we may reduce to 3. heads.

Isa. 49. 18, 19,  
20, 21, 22.  
Chap. 54. 1, 2,  
3, &c. v. 11, 12.  
Chap. 60. 16,  
17.  
Ezek. 48. 35.  
Amos 9. 11.  
Rom. 11. 15,  
&c.  
Isa. 49. 22, 23.  
Chap. 66. 21.  
Mal. 3. 3.  
Ezek. 43. 10, 11.  
Revel. 21. 3.  
Chap. 54. 11,  
12, 13, &c.  
Zach. 14. 9,  
10, 11.

1. The growth of righteousness, peace and joy in the Saints, being filled with light and love from the speciall presence of Christ, with a wonderfull increase of the number of them, multitudes of the Elect being to be born in those dayes: the residue of the Jews and fulnes of the Gentiles meeting in one fold, and there dwelleth righteousness: 2 Pet. 3. 13.

2. The administration of Gospel ordinances, in power and puritie, according to the appointment, and unto the acceptation of the Lord Jesus. *The temple of God and the altar being measured anew, the outward Court defiled with Gentile-worship is left out,* Revel. 11. 1, 2.

3. The glorious and visible manifestation of those Administrations, in the eyes of all the world in peace and quietnesse, *None making afraid, or hurting in the whole mountain of the Lord.* Isa. 65. 25.

Acts 3. 21.

For the Personall Reign of the Lord Jesus on Earth, I leave it to them, with whose discoveries I am not, and curiosities I would not be acquainted.

But as for such, who from hence do, (or for sinister ends pretend to) fancy to themselves a terrene kingly State, unto



unto each private particular Saint, so making it a bottome *vivendi ut velle*, for every one to do that which is good in his own eyes, to the disturbance of all order and Authority, civill and spirituall, as they expressely clash against innumerable promises, so they directly introduce such confusion and disorder, as the soul of the Lord Jesus doth exceedingly abhor.

It is onely the three things named, with their necessarie dependencies that I do assert.

And lastly, of these it is said they must remain, that is, continue, and be firmly established, as the word is often used: Rom. 9. 11.

The words of the Text, being unfolded, and the minde of the holy Ghost in them discovered, I shall from them commend to your Christian consideration this following Position,

*The Lord Jesus Christ by his mighty Power, in these latter daies, as Antichristian Tyranny draws to it's period, will so farre shake and translate the politicall Heights, Governments, and strength of the Nations, as shall serve for the full bringing in of his own peaceable kingdom; the Nations so shaken, becoming thereby a quiet Habitation for the people of the most high.* Obs:

Though the Doctrine be clear from the Text, yet it shall receive further Scripturall confirmation, being of great weight and concernment.

Dan. 2. 44. *And in the dayes of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.*

That this is affirmed of the kingdom of Christ under the Gospel, none ever doubted.

Three things are here remarkably intimated of it:

1. The time wherein it shall most eminently be established: and that is in the dayes of these kings, of which Daniel was speaking.

2. The efficacy of it being set up, it shall break in pieces all these kingdoms.

3. Its own stability, it shall never be destroyed.

D

For

*A Sermon Preached to the Honorable*

For the first, there is great debate, about the principall season of the accomplishing of this prediction: much hesitation who those Kings are in whose dayes the kingdom of Christ is eminently to be established. In the dayes when the two legs of the Romane Empire shall be divided into ten Kingdoms, and those kingdoms have opposed themselves to the power of Christ, that is in the dayes wherein we live, say some. Yea most of the Ancients took this for the Romane Empire: and to these the bringing in of the kingdom of Christ, is the establishment of it in these dayes: Others understand the Syrian and Ægyptian branches of the Grecian Monarchy, and the bringing in of Christs kingdom, to be in his birth, death, and preaching of the Gospel, wherein certainly the foundations of it were layed: I will not contend with any mortall hereabouts. Onely I shall oppose one or two things to this latter interpretation: as,

1. The kingdom of Syria was totally destroyed and reduced into a Romane Province 60. yeers before the Nativity of Christ: and the Ægyptian 30. So that it is impossible that the kingdom of Christ by his birth should be set up in their dayes.

2. It is ascribed to the efficacy of this Kingdom that being established, it shall break in pieces all those kingdoms: which how it can be, when at the first setting of it up, they had neither place, nor name, nor scarce remembrance.

So that it must needs be the declining divided Romane Empire, shared amongst sundry Nations, that is here intimated: and so consequently the kingdom of Christ to be established, is that glorious administration thereof, which in these dayes, their dayes, he will bring in.

Be it so, or otherwise, this from hence cannot be denied, That the kingdom of Christ, wil assuredly shake and translate all opposing Dominions, untill it self be established in and over them all, *impero ubi desit*, which is all I intend to prove from this place. The ten-partite Empire of the West, must give place to the stone cut out of the mountain without hands.

Dan. 7. 27. *The Kingdom, and Dominion, and Greatnesse of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High: whose kingdom is an everlasting kingdom, and all Dominions shall serve and obey him. Hisberto is the end of the matter.*

Either Antichrist is described in the close of this Chapter, or one very like him, St. John painting him in the Revelation with all this mans colours. Plainly intimating, that though in the first place, that mad raging Tyrant *Antiochus the Illustrious* was pointed at, yet that another was to rise in his likeness, with his craft and cruelty, that with the assistance of the ten Horns, should plague the Saints of the Christians, no lesse then the other had done those of the Jews. Now what shall be the issue thereof? v. 26. *His Dominion with his Adherents shall be taken away, and consumed: and then shall it be given to the people of the most High, as before. Or they shall enjoy the kingdom of Christ in a peaceable manner; their officers being made Peace, and their exactors Righteousnesse.*

It is clearly evident from these and other places in that Prophecie, that he who is the onely Potentate, will sooner or later shake all the Monarchies of the Earth, where he will have his Name known, that all Nations may be suited to the interest of his kingdom, which alone is to endure.

Isa. 60. in many places, indeed throughout holds out the same.

V. 12. *The Nation and Kingdom which will not serve thee, shall be broken to pieces: that is, all the Nations of the Earth, not a known Nation, but the blood of the Saints of Christ is found in the skirts thereof. Now what shall be the issue when they are so broken:*

V. 17, 18. *I will make thine officers Peace, and thine exactors Righteousnesse: Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise.*

See at your leisure to this purpose: Amos 9. 11, 12, 13, 14, 15. Jerem. 31. 23, 24, 25. Isa. 33. 21, 22, 23, 24.

I shall onely adde that punctuall description which you



have of this whole matter as Daniel calls it in the Revelation, with respect unto it's accomplishment. Chap. 17. the Romane Harlot, having procured the ten Kings or kingdoms, into which the last head of the Romane Empire sprouted about the year 450. by the inundation of the Northern Nations to joyn with her, they together make war against the Lambe: v. 12, 13, 14.

12. *The ten Horns which thou sawest (upon the last head of the great Beast the Romane Monarchy) are ten kings, which have received no kingdoms as yet, (to wit, when John saw the vision) but receive power as Kings one houre with the Beast (about 400. yeers after this, the Pope ascending to his Sovereignty, and these Western Nations growing into distinct Dominions about the same time.)*

13. *These have one minde (that is as to the businesse in hand, for otherwise they did and do vex one another with perpetuall broyls and wars) and shall give their power and strength to the Beast (or swear to defend the Rights of holy Church, which is no other then Babylon, and act accordingly).*

14. *These make warre with the Lambe, (having sworn and undertaken the defence of holy Church, or Babylon, they persecuted the poore hereticks with fire and sword, that is the witnesses of the Lambe, and in them the Lambe himself, striving to keep his kingdom out of the world) and the Lambe shall overcome them, shaking and translating them into a new mould and frame) For he is Lord of lords, and King of kings, and they that are with him (whose help and endeavours he will use) are called, and chosen, and faithfull.*

16. *The ten Horns which thou sawest upon the Beast, (being now shaken, changed and translated in minde, interest, and perhaps Government) these hate the whore, and shall make her desolate, (are instrumentall in the hand of Christ for the ruin of that Antichristian State, which before they served) and naked, and shall eat her flesh, and burn her with fire.*

Hence Chap. 18. 2. Babylon, and that whole Antichristian State, which was supported upon their power and greatnesse, having lost it's props, comes toppling down to the

the

the ground; *Babylon the great is fallen, is fallen: v. 2. and the Saints take vengeance on the whore for all her former rage and crueltie. Double unto her double according to her works. v. 6.*

*V. 9. And the Kings of the Earth (being some of them shaken out of their dominion for refusing to close with the Lamb) who have committed fornication, and lived deliciously with her (learning & practising false worship of her institution) shall bewail her, and lament for her, (as having received succour from her, her monstaries and shavelings, in their distresse, whereunto indeed they were brought for her sake) when they shall see the smoke of her burning, (beholding her darknesse, stink and confusion, in her finall desolation.)*

Now all this shall be transacted with so much obscurity and darknesse, Christ not openly appearing unto carnall eyes, that, though many shall be purified and made white, yet the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. Dan. 12. 10. there shall be no such demonstration of the presence of Christ, as to open the eyes of hardned men: but at length having suffered the poore deceived wretches to drink of the cup prepared for them, he appears himself gloriously, Chap. 19. 13. in a more eminent manner then ever before, to the totall destruction of the residue of opposers. And that this will be the utmost close of that dispensation wherein now he walketh, I no way doubt.

The Assertion being cleared and proved, the Reasons of it come next to be considered: and the first is, that

It shall be done by the way of Recompence and Ven- *Reas. 1.*  
 geance. *It is the great day of the wrath of the Lambe: Revel. 6. Psal. 2. 4, 5.*  
*17. The land shall be soaked with blood, and the dust made fat with Psal. 137. 8, 9.*  
*fainesse. For it is the day of the Lords vengeance, and the yeer of Isa. 47. 1, 2, 3.*  
*recompence for the controuersie of Zion. Isa. 34. 7, 8. The day of ven- Isa. 49. 26.*  
*geance is in his heart, when the yeer of his redeemed is come. Isa. Chap. 51. 24,*  
*63. 4. 25, 34, 35.*

The Kings of the Earth have given their power to Anti- *Zech 12. 3, 3, 4.*  
 christ, indeavouring to the utmost to keep the kingdom of *Chap. 14. 12.*  
 Christ out of the world. What, I pray, hath been their *Rev. 18. 6, &c.*  
 main businesse for 700. yeers and upward, even almost ever  
 since

*A Sermon Preached to the Honorable*

since the Man of Sin was enthroned? How have they earned the Titles, *Eldest Son of the Church*, *The Catholick*, and *most Christian King*, *Defender of the Faith*, and the like? hath it not been by the blood of Saints? is there not in every one of these kingdoms, the slain, and the banished ones of Christ to answer for? in particular;

Acts, & Mon:  
Hisor. Pap.

Hath not the blood of the Saints of Jesus, ycleped by Antichrist and his adherents, *Wickliefes* and *Lollards*, cried from the ground for vengeance upon the *Englisch Heaven and Earth* for a long season? did not their bodies lye in the streets of *France*, under the names of *Waldenses*, *Albigenses*, and poore men of *Lyons*? Hath not *Germany*, and the annexed Territories, her *Husse*, and *Hussile*, *Hierome* and *Subtragnians* to answer for? is not *Spaine's Inquisition* enough to ruine a world, much more a Kingdom? Have not all these, and all the Kingdoms round about washed their hands and garments in the blood of thousands of Protestants? And do not the Kings of all these Nations as yet stand up in the roome of their Progenitors with the same implacable enmity to the power of the Gospel? Shew me seven Kings that ever yet laboured sincerely to enhance the kingdom of the Lord Jesus, and I dare boldly say, *Quis fuerit nondum constat*. And is there not a cry for all this, *How long, Lord, holy and true, dost thou not avenge our blood on them that live on the earth?* Revel. 6. 10. Doth not *Sion* cry, *The violence done to me and my flesh, be upon Babylon, and my blood upon these Heavens of the Nations?* And will not the Lord avenge his Elect that cry unto him day and night, will he not do it speedily? Will he not call the fowls of Heaven to eat the flesh of Kings, and Captains, and great men of the Earth? Revel. 19. 18. Will he not make these Heavens like the wood of the vine, not a pin to be taken off them to hang a garment on, in his whole tabernacle?

The time shall come, wherein the Earth shall disclose her slain, and not the simplest Heretick as they were counted, shall have his blood unrevenge: neither shall any atonement be made for this blood, or expiation be allowed, whilst a toe of the Image, or a bone of the Beast is left unbroken.

That



That by his own wisdom he may frame such a power, *Reas. 2.*  
as may best conduce to the carrying on of his own king- *Psal. 2. 9, 10,*  
dome among the sons of men. *11, 12.*

He hath promised his Church, that he will give unto it, *Rev. 17. 14.*  
*holy Priests and Levites, Isa. 66. 20, 21.* which shall serve at the *Matt. 28. 20.*  
great feast of tabernacles, *Zech. 14. 16.* a sufficient demonstra- *1 Cor. 11. 26.*  
tion that he will dwell still in his Churches by his ordi- *Ephes 4. 11,*  
nances, whatsoever some conceive; So also, *That he will* *12, 13.*  
*make her civill officers Peace, and her Exactors Righteousnesse:* *1 Tim. 6. 13,*  
*Isa. 60. 17, 18.* they shall be so established, that the Nations, as *14.*  
Nations, may serve it; and the kingdoms of the world, shall *Psal. 45. 16.*  
become the kingdoms of our Lord. *Revel. 11. 15.* *Isa. 49. 7, 23.*

For the present, the Government of the Nations, (as many of them as are concerned therein) is purely framed for the interest of Antichrist. No kinde of Government in Europe, or line of Governors so ancient, but that the Beast is as old as they, and had a great influence into their constitution or establishment, to provide that it might be for his own Interest.

I beleve it will be found a difficult task, to name any of the kingdoms of Europe (excepting onely that remotest Northward) in the setting up, and establishment whereof, either as to persons or Government, the Pope hath not expressly bargained for his own Interest, and provided, that that should have the chiefest place in all the oaths and bonds that were between Princes and people.

*Bellarmino*, to prove that the Pope hath a temporall *Rev. 18. 3.*  
power indirectly over all Kings and Nations (if he mean *οι βασιλεις της*  
by *indirectly*, gotten by indirect means, it is actually true *της εις αυτης*  
as too too many of them) gives sundry instances in most of *επορευου.*  
the most eminent Nations in Europe, how he hath actually *bel de Rom.*  
exercised such a power for his own interest. *Pon. li 5 c. 8.*

There have been two most famous and remarkable changes of the Government of these Nations, and into both of them what an influence the Pope had, is easily discernable.

The first was between the yeers 4. and 500. after Christ, *2 Thes. 2. 6, 7*  
when the Romane Empire of the West, that which with-  
held

Don. 2, 41.

οὐτοι μὲν γὰρ  
μὴν ἔχουσιν, καὶ  
τὴν δύναμιν καὶ  
τὴν ἐξουσίαν  
ἐαυτῶν τῇ θεῷ  
ἐν διαδοχῇ  
συν.

Rev. 17-13.

beld the *Man of Sin* from acting his part to the life, was shivered to pieces by many barbarous Nations: who settling themselves in the fruitfull soiles of *Europe*, began to plant their *Heavens*, and lay the foundations of their *Earth*, growing up into civill States: for the most part appointing them to be their kings in peace, who had been their leaders in war.

This furious inundation settled the *Franches* in *Gall*: the *Saxons* in *England*, the *West Goths* in *Spain*, the *East Goths* and *Longobards* into *Italy*, and set up the *Almans* in *Germany*, from some whereof, though for divers yeers the Papall world was exceedingly tormented, and *Rome* it self sacked, yet in the close and making up of their Governments, changing their manners and Religion, they all submitted to the usurpation of the Man of Sin; so that in all their windings up there was a salve for him and his Authority.

The second Great Alteration took up a long space, and was in action about 300. years, reckoning it from the translation of the French Crown, from *Childerick* the 4th, unto *Pipin* and his Son *Charles*, by Papall Authority, unto the Conquest of *England* by the *Normanes*, in which space the line of *Charles* in *France* was again by the same Authority and the power of *Hugh Capet* cut off: no State in *Europe* the choise patrimony of the Beast, that did not receive a signall alteration, in this space, nor was there any alteration, but that the Pope had a hand in every one of them, and either by pretended collations of Right, to pacifie the consciences of blood-thirsty Potentates, in the undertaking and pursuing their unjust Conquests, or foolish *mitred confirmations* of *Sword purchases*, he got them all framed to his own end and purpose, which was to bring all these Nations into subjection to his Babylonish usurpations, which their Kings finding no way inconsistent with their own designs did willingly promote, labouring to enforce all consciences into subjection to the *Romane* See.

Rev. 13, 15, 16.

Hence it is, as I observed before, that such an interpolation was made of the Rights of holy Church, that is *Babylon* the mother of fornications, in all the Tyes, Oaths, and Bonds,

Bonds between Princes and people. And for the advancement of the righteous judgements of God, that the sons of men may learn to fear and tremble before him, it may be observed, that that which doth, and shall stick upon Potentates to their ruine, is not so much their own or any other interest, as the very dregs of this Papall Antichristian interest, thrust into their Oaths and Obligations, for no end in the world, but to keep the Lord Jesus out of his throne.

πῶς αὐτοῖς  
ὁ δεῖς ἐκείνους  
ἡλῶν.

2 Thes. 2. 11.

This is a 2d. Reason, why the Lord Jesus by his mighty Power at the bringing in of his unmovable kingdom, will shake the Heavens and the Earth of the Nations; even because in their present constitution they are directly framed to the interest of Antichrist, which by notable advantages at their first moulding, and continued insinuations ever since, hath so rivetted it self into the very fundamentals of them, that no digging or mining, with an Earthquake, will cast up the foundation stones thereof. The Lord Jesus then, having promised the service of the Nations to his Church, will so far open their whole frame to the roots, as to pluck out all the cursed seeds of the mystery of Iniquity, which by the craft of Satan, and exigencies of State, or methods of advancing the pride and power of some sons of blood, have been sown amongst them.

Roma sedes  
Petri, quæ Pa-  
storalis hono-  
ris, facta caput  
mundo, quic-  
quid non possi-  
det armis Reli-  
gione tenet.  
Prosper. de In-  
grat.

Because as is their Interest, so is their Acting. The present Power of the Nations stands in direct opposition to the bringing in of the kingdom of Christ. Two things there are which confessedly are incumbent on him in this day of his advancement.

Reas. 3.

1. The bringing home of his ancient people, to be one fold with the fulnesse of the Gentiles; raising up the tabernacle of David, and building it as in dayes of old: in the accomplishment of innumerable promises, and answer to millions of Prayers, put up at the throne of grace, for this very glory in all generations. Now there be two main hinderances of this work that must be removed: the first where-

Ioh. 10. 16.  
Isa. 37. 31.  
Ier. 30. 9.  
Ezek. 34. 23.  
Chap. 37. 24,  
25.  
Hos. 3. 5.  
Amos 9. 11.

1. Reall; the Great River Euphrates, the strength and ful-  
E nesse



Exod. 14. 21.

22.

Iosh. 3. 15, 16.

Hab. 2. 8.

Jer. 51. 31, 32.

Revel 11. 2.

Psal 137. 8, 9.

Isa. 47. 7, 8, 9.

nesses of whose streames doth yet rage so high, that there is no passage for the Kings of the East to come over; wherefore this must be dried up as other waters were: for their forefathers in dayes of old, *Revel. 16. 12.* doubtlesse this is spoken in allusion to *Abraham's* coming over that River into Canaan when the Church of God in his family was there to be erected; whence he was called the *Hebrew*, that is, the Passenger, to wit, over that River, *Gen. 14. 13.* and then it may well enough denote the *Turkish* Power, which proud as it is at this day, possessing in peace all those Regions of the East, yet God can quickly make it wither, and be dried up: or to the deliverance of the Jews from Babylon, when it was taken and destroyed by the drying up of the streames of that River, and so the yoke of her tyranny broken from the Churches neck, and so it can be no other but the power of the *Romish* Babylon supported by the Kings of the Nation, which must therefore be shaken and dried up.

2. Morall: on the Idolatry of the Gentile worshippers. The Jews stick hard as yet at this, that God should abolish any kinde of worship, which himself had once instituted; But that he should ever accept any false worship, which he had once strictly prohibited, and no where to this day appointed, to this they will never be reconciled. Now such is all the invented idolatrous worship which the Kings of the Earth have sucked in from the cup of fornication held out unto them in the hand, and by the Authority of the *Romane* whores this still they cleave close unto, and will not hearken to the Angels preaching the everlasting Gospel, that men should worship him, who made the Heavens, and the Earth, and the Sea, and the fountains of waters. *Revel. 13. 6, 7.* that is, the God of heaven in Jesus Christ, in opposition to all their Idolatry, Ariolatry, Hagiolatry, Sacramentary, and Masse abominations. This then must also be removed, and because as you saw before it is so rivetted and cemented into, and with all the orbes of the Nations, Heaven and Earth, that they must be shaken, and brought in question, before it can be effected.

2. The second thing he hath to accomplish, is the tremendous total destruction of Babylon, the Man of Sin, and all

all his adherents that are not obedient to the heavenly call: Revel. 18. 4. Now as *Sampson*, intending the destruction of the Princes, Lords, and residue of the Philistines, who were gathered together in their Idoll temple, he effected it by pulling away the pillars whereby the building was supported; whereupon the whole frame topled to the ground: So the Lord intending the ruine of that mighty power, whose top seems to reach to heaven, will do it by pulling away the pillars and supporters of it; after which it cannot stand one moment. Now what are the Pillars of that fatall Building? are they not the powers of the world as presently stated and framed? pull them away, and, alas, what is Antichrist? It is the glory of the Kings put upon her, that makes mens eyes so dazle on the *Romane* Harlot. Otherwise she is but like the *Egyptian* deities, whose silly worshippers through many glorious portles and frontispieces, were led to adore the image of an ugly Ape.

Add herunto, that in this mighty work, the Lord Jesus Christ, will make use of the Powers of the Nations, the Horns of them, that is their strength, *Rev. 17. 16.* they must hate the whore, and make her desolate, and naked; and eat her flesh, and burn her with fire: now whether this can be accomplished or no, in their present posture is easily discernable. Doth not the Papall Interest lye at the bottome of all or the most ruling lines of Christendome? can that be ejected without unbottoming their own dominion? do they not use the efficacy of the *Romane* Jurisdiction to balance the powers of their Adversaries abroad, and to awe their Subjects at home? hath he not a considerable strength in every one of their own Bosomes? Are not the Localls of their religious orders, all sworn slaves to the Pope, for number sufficient to make an Army to fight the greatest Emperour in the world? Are not most Potentates tyed by Oath, or other Compact, to maintain either the whole, or some part of the old Tower, under the name of Rights of holy Church, Prelates, and the like? and can any expect that such as these, should take up the despised quarrell of the Saints, against that flourishing Queen? doubtlesse no

Ier. 51. 25, 26.  
Revel. 17. 1, 2.  
Zach. 2. 7.  
Ier. 51. 6.  
Iudg. 16. 28, 29

Petra dedit petro, Petrus dedit Roma Rodulfo.

such fruit will grow on these Trees before they are thoroughly shaken.

Reas. 4.

Heb. 11. 28.

2 Cor. 4. 18.

4. That his own people seeing all earthly things shaken, and removing, may be raised up to the laying hold of that durable kingdom that shall not be removed. All carnall interests will doubtlesse be shaken with that of Babylon. Many of Gods people are not yet weaned from the things that are seen: no sooner is one carnall form shaken out, but they are ready to cleave to another: yea to warm themselves in the feathered nests of unclean birds. All fleshly dominion within doores, and all civill dominion that opposeth without doores, shall be shaken. Now these things are so glewed also to mens earthly possessions, the talons of the birds of prey, having firmly seized on them, that they also must be shaken with them. And therefore from them also will he have us to be loosed: 2 Pet. 3. v: 12, 13.

And these are some of the Reasons of the Position layed down, which is so bottomed, so proved, as you have heard: of the speedy accomplishment of all this I no way doubt. *I beleve, and therefore I have spoken.* Whether I shall see any further perfection of this work whilest I am here belowe, I am no way solicitous: being assured that if I fail of it here, I shall through the grace of him who loved us, and gave himself for us, meet with the treasures of it elsewhere. Come we to the Uses.

Use 1.

The Rise of our first Use I shall take from that of the Prophet: *Who is wise, and he shall understand these things? prudent, and he shall know them? for the wayes of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.* Hof. 14. 9. Labour for this heavenly wisdom and prudence, that we may know these things, and be acquainted with the minde and will of God, in the season and generation wherein we live. His way is not so in the dark, nor his footsteps in the deep, but that we may perceive what he is about.

Lev. 12. 54, 55, 56. our Saviour gives it in as a sure testimony of the Pharisees hypocrisie, notwithstanding all their pretences, and possession of Moses Chair, that they were wise



wife in earthly things, and had drawn out experiences by long observation, of what was like to come to passe as to the weather, by considering the ordinary signes of the alterations thereof; but notwithstanding that mighty effectuall concurrence of signes in heaven and earth, with the accomplishment of Prophecies, all pointing to the instant establishment of the kingdom of God in the coming of the *Messiah*, not discerning them at all, they come and cry, *If thou be the Christ, give us a signe*; when without satisfying their sinfull curiosity, heaven and earth was full of signes round about them.

Men who wil not receive God's signes, suppose they should be wonderfull proficients in credulity, might they have signes of their own fancying. The rich Glutton thought, that if his way of teaching might have been set up, by men rising from the dead, there would have been a world of converts, more then were made by preaching the Word of God. Men suppose, that if God should now from heaven give in some discriminating prodigie, oh how abundantly should they be satisfied: The truth is, the same lust and corruption which makes them dis-beleeve Gods signes, moves them to look after signes of their own.

For this very thing then, were the Pharisees branded as hypocrites, that having wisdom in naturall things, to calculate and prognosticate from necessary signes, yet in the works of the Lord, though the signes which in his wisdom he was pleased to give, were plentiful round about them, yet they must have some of their own choosing. I pray God none such be found in our dayes.

1 Chron. 12. 32. it is said of the men of Issachar, that they had understanding of the times to know what Israel ought to do. Israel is in the dark, and knows not what to do, if the times and seasons be not discovered to them. If the minde and will of the Lord in their generation, be not made out unto a people, it will be their ruine.

Hence it is, that the Lord encourageth us to make inquiry after these things, to finde out the seasons wherein he will do any great work for his people, knowing that with-

Εχον Μαρία  
 ὡς τὸς πατέρας  
 αὐτοῦ καὶ πάντες  
 ἄκουον· ἀλλὰ  
 οὐκ ᾔδεισαν·  
 οὐδὲν γὰρ  
 ᾔδεισαν.

Luk. 16. 29. 30.

Exher 1. 13.

*A Sermon Preached to the Honorable*

without this, we shall be altogether uselesse in the generation wherein we live.

*Isa. 45. 11. Ask of me of THINGS TO COME concerning my sons, and concerning the works of my hands: COMMAND you me.*

And what is this, that the Lord will have his people to inquire of him about? even the great work of the ruine of Babylon, and restauration of his Church, which yet was not to be accomplished for 240. years. And this he tells you plainly in the following verses.

*I have raised him up (Cyrus) in righteousness, I will direct his wayes, he shall build my cities, and he shall let go my captives, not for price, nor for reward, saith the Lord of hosts. v. 13.*

The Lord is earnest with his people to inquire into the season of the accomplishment of his great intendments for the good of his Church, when as yet they are afar off, how much more when they are nigh at hand, even at the doors. *Who so is wise, and will ponder these things, they shall understand the loving kindnesse of the Lord. Psal. 107. ult.*

*Dan. 9. 2.* The Prophet tells you, that this was his great study, and at length he understood by books, the approach of the time, wherein God would deliver his Church from Babylonish captivity and pollution; now this discovery hath two or three notable products.

1. It puts him upon earnest supplications for the accomplishment of their promised deliverance in the appointed season. Wide from that *Atheistick* frame of spirit, which would have a predetermination of events and successes, to eradicate all care and endeavour to serve that Providence, which will produce their Accomplishment. A discovery of the approach of any promised, and before fixed work of God, should settle our minds to the utmost endeavour of helping the decree bring forth.

2. He finds great acceptance in this his addresse to the Lord by supplications, for the establishing of that work which he had discovered was nigh at hand: for,

1. An Answer is returned him fully to his whole desire in the midst of his supplications: *v. 21. Whilest I was praying, the man Gabriel came, &c.*

2. The

2. The work which he had discovered to be approaching, was instantly hastned and gone in hand withall: *v. 23.*

*At the beginning of thy supplications the commandment came forth.* Oh that God would stir up his Saints, in the spirit of *Daniel*, to consider and understand by books, the time that he hath appointed for the deliverance of his people, that fixing their supplications for the speeding thereof, the Commandment may come forth for it's full accomplishment.

3. Having attained this, the Lord gives him fresh discoveries, *new light* of the time for the birth of the *Messiah*, which he thought not of, prayed not for: *Seventy weeks are determined*, &c. *24.* So delighted is the Lord with his people's diligent inquiry into his wayes, and walkings towards them, that thereupon he appears unto them, in the revelation of his mind, beyond all that they did expect on desire.

Now all this have I spoken to stir you up unto that, whereunto at the entrance of this Use, you were exhorted: that you would labour for that spirituall wisdom & prudence, which may acquaint your hearts, at least in some measure, with the mind and will of God, concerning his work in the generation wherein you live. And further to provoke you hereunto, know that you cannot but wander, as in many other, so especially in foure sinfull things:

1. *Sinfull cares.*
2. *Sinfull fears.*
3. *Sinfull follies.*
4. *Sinfull negligences.*

1. *Sinfull cares.* Anxious and dubious thoughts about such things, as perhaps the Lord intends utterly to destroy, or at least render uselesse. Had it not been the greatest folly in the world, for *Noah* and his sons, when the *flod* was approaching to sweep away the creatures from the face of the Earth, to have been solicitous about flocks and herds, that were speedily to be destroyed. Many mens thoughts, at this day, do even devour them, about such things, as if they knew the season, would be contemptible unto them. Wouldst thou labour for *honour*, if thou knewst that God

Gen. 6. 13;



*A Sermon Preached to the Honorable*

Isa. 23. 9.

1 Kin. 10. 27.

Hab. 2. 14.

Isa. 65. 25.

at this time, were labouring to lay all the Honour of the Earth in the dust? Couldst thou set thy heart upon the increase of Riches, wert thou acquainted, that God intends instantly to make silver as stones, and cedars as sycamores, though not for plenty, yet for value. Would men be so exceedingly solicitous about this or that form of religion, this or that Power to suppress such, or such a perswasion, if they knew that the Lord would suddenly fill the Earth with his knowledge as the waters cover the Sea? Should our spirits sink for fear of this or that persecutor or oppressor, were it discovered unto us that in a short time nothing shall hurt or destroy in the whole mountain of the Lord? Should we tremble at the force and power of this or that growing Monarchy, giving it's power to the Beast, had God revealed unto us, that he is going to shake it untill it be translated? Certain it is, that the root of all the sinfull cares which sometimes are ready to devour the hearts of God's people, is this unacquaintednesse with the work and minde of the Lord.

2. Sinfull fears; Luk. 21. 28. our Saviour having told his disciples of wars, tumults, seditions, famines, earthquakes, &c. which were to come upon the Earth, bids them when they see these things, to lift up their heads for joy. But how should this be? rejoyce in the midst of so many evils and troubles, in the midst whereof they were to have a *Benjamins messe*, a double portion? Yes, saith our Saviour, rejoyce, for I have told you before, that then it is that your deliverance and redemption draweth nigh. It is for them to shake and tremble, who are in the dark, who know not what the Lord is a doing. They may be at their *wits end*, who know not what end of these things: but for you, who know the mind of the Lord, what he intendeth and will effect by these things, cast off all sinfull fears, and rejoyce in him who cometh.

Amongst us in these dayes, new troubles arise, wars, and rumors of wars, appearences of famine, invasions, conspiracies, revolts, treacheries, sword, blood, oh how do mens faces wax pale, and their hearts dye within them? Sometimes with David they could fly to the *Philistines*, and wind up

up their interest with them, whom God will destroy: every new appearance of danger, shuffles them off from all their comforts, all their confidence. Hence poore souls are put upon doubling and shifting in the wayes of God, in such a frame as God exceedingly abhors. They know not why any mercy is given, nor to what end, and therefore are afraid to own it, lest some sudden alteration should follow, and make it too hot for them to hold it: and all this because they know not the minde of the Lord, nor the judgement of their God; were they but acquainted with it, so far as it is evidently revealed, they would quickly see all things working together to the appointed end.

3. *Sinfull follies.* Toil and labour in vain, is of all follies the greatest folly, like the *Jews* under *Julian*, building of their Temple in the day, God casting it to the ground in the night. When a man labours, toils, wearies and spends himself, for the accomplishing of that, which shall never come to passe, and that, which if he would but enquire, he might know shall never come to passe, he cannot well want the livery of a *bruitish man*. How many poore creatures, that think themselves wiser then *Chariban*, and *Deben*, and all the children of the East, do spend and consume their dayes and time, in such wayes as this, labouring night and day to set up, what God will pull down, and what he hath said shall fall. Come on, let us deal wisely, saith *Pharaoh* to his *Egyptians*, *Exod. 1. 10.* to root out and destroy these *Israelites*: poore fool! is there any wisdom or counsell against the most high? I could give instances plenty in these daies, of men labouring in the dark, not knowing what they are a doing, indeavouring with all their strength to accomplish that, whereof the Lord hath said, *It shall not prosper*: and all because they discern not the season.

4. *Sinfull negligence.* You are no way able to do the work of God in your generation. It is the commendation of many Saints of God, that they were upright, and served the will of God in their generation. Besides the generall duties of the Covenant, incumbent on all the Saints at all seasons, there

there are speciall works of Providence, which in sundry generations the Lord effecteth, concerning which, he expects his people should know his minde, and serve him in them. Now can a servant do his masters work, if he know not his will? The Lord requireth that in the great things which he hath to accomplish in this generation, all his should close with him. What is the reason that some stand in the market place idle all the day? Some work for a season, and then give over, they know not how to go a step farther, but after a day, a week, a month, or yeer, are at a stand? worse then all this, some counterwork the Lord with all their strength: the most neglect the duty which of them is required: what is the reason of all this? They know in no measure what the Lord is doing, and what he would have them apply themselves unto. The best almost, live from hand to mouth, following present appearances, to the great neglect of the work which the Lord would have hastned amongst us: all this comes from the same root.

*Qu.*

But now, if all these sad and sinfull consequences attend this negligence of the minde of God, as to the things which he is doing, in the dayes wherein we live, so far as he hath revealed himself, and requires us to observe his walkings, by what wayes and means may we come to the knowledge thereof, that we be not sinfully bewildred in our own cares, fears, and follies, but that we may follow hard after God, and be upright in our generation?

*Ans.*

There be foure things whereby we may come to have an insight into the work which the Lord will do, and accomplish in our dayes:

1. By the light which he gives.
2. The precious words which he saith.
3. The expectation of his Saints.
4. The fear of his adversaries.

1. By the light which he gives. God doth not use to set his people to work in the dark; they are the children of light; and they are no deeds of darkness which they have to do. How ever others are blinded, they shall see. Yea he alwayes



wayes suile their light, to their labour, and gives them a clear discerning of what he is about. *The Lord God doth nothing, but he reveals his secrets to his servants.* The light of every Age, is the forerunner of the work of every Age.

When Christ was to come in the flesh, *John Baptist* comes a little before. A new light, a new Preacher. And what doth he discover and reveal? why he calls them off from resting on legall Ceremonies, to the doctrine of Faith, Repentance, and Gospel ordinances: tells them the kingdom of God is at hand; instructs them in the knowledge of him who was coming: to what end was all this? onely that the minds of men being enlightened by his preaching, who was a *burning and a shining lamp*, they might see what the Lord was doing.

Every Age hath it's peculiar work, hath it's peculiar light. Now what is the light which God manifestly gives in, in our dayes? surely not new doctrines, (as some pretend) indeed old errors, and long since exploded fancies. Plainly the peculiar light of this generation, is that discovery which the Lord hath made to his people, of the mystery of Civill and Ecclesiasticall Tyranny. The opening, unravelling, and revealing the Antichristian interest, interwoven, and coupled together in civill, and spirituall things, into a State opposite to the kingdom of the Lord Jesus, is the great discovery of these dayes. Who almost is there amongst us now, who doth not evidently see, that for many generations, the Western Nations have been jogged into spirituall and civill slavery, by the legerdemain of the Whore, and the Potentates of the Earth, made drunk with the cup of her Abominations? How the whole Earth hath been rolled in confusion, and the Saints harried out of the world, to give way to their combined interest? Hath not God unvailed that Harlot, made her naked, and discovered her abominable filthinesse? Is it not evident to him that hath but half an eye, that the whole present Constitution of the Governments of the Nations, is so cemented with Antichristian mortar from the very top to the bottom, that without a *strong shaking* they cannot be clean-

cleansed? This then plainly discovers, that the work which the Lord is a doing, relates to the untwining of this close combination against himself, and the kingdom of his dear Son, and he will not leave untill he have done it.

To what degree in theseverall Nations this shaking shall proceed, I have nothing to determine, in particular, the Scripture having not expressed it. This onely is certain, it shall not stop, nor receive it's period, before the interest of Antichristianity be wholly separated from the power of those Nations.

2. By the previous works be doth. How many of these doth our Saviour give, as signes of the destruction of Jerusalem, and so consequently of propagating the Gospel more and more to the Nations: *Matth. 24. Luk. 21.* How fearfull and dreadfull they were in their accomplishment, *Josephus* the Jewish Historian relateth: and how by them the Christians were fore-warped, and did by them understand what the Lord was a doing, *Eusebius* and others declare.

When (saith he) you shall see the abomination of desolation (the Romane Eagles and Ensignes) standing in the holy place, *Matth. 24. 15.* or, Jerusalem compassed with Armies, as *Luk. 21. 20.* then know by that, that the end thereof is come, and your deliverance at hand.

The works of God are to be sought out of them that have pleasure in them. They are vocall speaking works: the minde of God is in them. They may be heard, read, and understood; the Rod may be heard, and who hath appointed it. Now generally he begins with lesser works to point out to the sons of men, what he is about to accomplish. By these may his will be known, that he may be met in Righteousnesse.

Now what, I pray, are the works that the Lord is bringing forth upon the Earth? what is he doing in our own and the Neighbour Nations? Shew me the Potentate upon the Earth, that hath a peaceable Molehil, to build himself an habitation upon? Are not all the controversies, or the most of them, that at this day are disputed in letters of blood, among the Nations, somewhat of a distinct constitution

Attention from those formerly under debate? those tending meerly to the power and glendour of single persons, these to the interest of the many. Is not the hand of the Lord in all this? Are not the *shakings* of these *Heavens* of the Nations from him? Is not the voice of Christ, in the midst of all this tumult? And is not the genuine tendance of these things, open and visib'e unto all?

What speedy issue all this will be driven to, I know not: so much is to be done as requires a long space. Though a *Tower* may be pulled down faster, then it was set up, yet that which hath been building a *thousand yeers*, is not like to go down in a *thousand daies*.

3. The expectation of the *Saints*, is another thing, from whence a discovery of the will of God, and the work of our generation, may be concluded. The secret wayes of God's communicating his minde unto his *Saints*, by a fresh favour of accomplishing propheties, and strong workings of the Spirit of supplications, I cannot now insist upon. This I know, they shall not be *led into temptation*, but kept from the *hour thereof*, when it comes upon the whole earth. When God raiseth up the expectation of his people to any thing, he is not unto them *a waters that fail*. Nay he will assuredly fulfill the desires of the poore.

Just about the time, that our Saviour Christ was to be born of a woman, how were all that waited for salvation in Israel raised up to an high expectation of the kingdom of God; such as that people never had before, and assuredly shall never have again. Yea famous was the waiting of that season, through the whole *Romane Empire*. And the *Lord whom they sought*, came to his *Temple*. Eminent was their hope, and excellent was the accomplishment.

Whether this will be made a Rule, to others or no, I know not: This I am assured, that being bottomed on Promises, and built up with Supplications, it is a ground for them to rest upon. And here I dare appeal to all, who with any diligence have enquired into the things of the kingdom of Christ, that have any favour upon their spirits of the accomplishment of Propheties, and Promises, in the latter



latter dayes, who count themselves concerned in the glory of the Gospel, whether this thing, of consuming the mystery of iniquity, and vindicating the Churches of Christ, into the liberties purchased for them by the Lord Jesus, by the shaking and translating all opposing Heights and Heavens, be not fully in their expectations: Onely the time is in the hand of God, and the Rule of our actions with him, is his revealed will.

4. Whether the fears of his Adversaries, have not their lines meeting in the same point, themselves can best determine. The whole world was more or lesse dreaded at the coming of Christ in the flesh. When also the signes of his vengeance did first appear to the Pagan world, in calling to an account for the blood of his Saints, the Kings and Captains presently cry out, *The great day of his wrath is come, and who shall be able to stand?* Revel. 6. 17.

I am not of counsel to any of the Adherents to the Man of Sin, or any of those who have given their Power unto the Beast, I have not a key to the bosomes of the Enemies of Christ; I am neither their Interpreter, nor do they allow me to speak in their behalf, yet truly upon very many probable grounds, I am fully perswaded, that were the thoughts of their hearts disclosed, notwithstanding all their glittering shews, dreadfull words, threatening expressions, you should see them tremble, and dread this very thing, that the whole world as now established will be wrapped up in darkness, at least untill that cursed Interest which is set up against the Lord Jesus, be fully and wholly shaken out from the Heavens and Earth of the Nations.

And thus without leading you about by Chronologies and computations, which yet have their use, (*well to count is never to being as I have indeed*) I have a little discovered unto you some *Things*, whereby you may come to be acquainted with the *work* of God in the dayes wherein we live, and also, what that *work* is, which is our first Use. The next shall be for direction, to guide you what you ought to do, when you know what is the work of your Generation.

Be exhorted to prepare to meet the Lord, to make his way

way straight: and this I would presse distinctly.

1. As to your Persons.

2. As to your Employments.

1. As to your Persons: Give the Lord Jesus a Throne in your hearts, or it will not be at all to your advantage, that he hath a throne and kingdom in the world. Perhaps you will see the plenty of it, but not taste one morsell. Take first that which comes not by Observation, that which is within you, which is righteousness, and peace, and joy in the holy Ghost. Take it in it's power, and you will be the better enabled to observe it coming in it's glory. Seek first this kingdom of God, and the righteousness thereof, and all these things shall be added unto you. Oh that it were the will of God, to put an end to all that pretended holinesse, hypocritical Humiliation, self-interested Religion, that have been among us, whereby we have flattered God with our lips, whilst our hearts have been farre from him. Oh that it might be the glory of this Assembly, above all the Assemblies of the world, that every Ruler in it, might be a sincere Subject in the kingdom of the Lord Jesus. Oh that it might suffice that we have had in our Parliament, and among our Ministers, so much of the power, and so little of the power of Godlinesse: that we have called world Christ, and lust Christ, and self Christ, working indeed for them, when we pretended all for Christ. Oh that I could nourish this one contention in your Honorable Assembly, that you might strive who should excell in setting up the Lord Jesus in their hearts.

You may be apt to think, that if you can carry on, and compass your purposes, then all your Enemies will be assuredly disappointed: do but embrace the Lord Jesus in his kingly power in your bosomes, and *ipso facto* all your Enemies are everlastingly disappointed: you are the grains, which in the sifting of the Nation, have been kept from falling to the ground. Are you not the residue of all the Churches of England? Oh that in you might appear the reality of the kingdom of the Lord Jesus, which hath been so long pretended by others: that sound righteousness, not a Pharisaicall rigid supercilious affectation, nor a care-

lesse

*A Sermon Preached to the Honorable*

lesse be'ief and comportment, the issue of novell fancies, might be found upon your spirits; that you may be thought meet to rejoyce with the Lord in his kingdom: otherwise this day of the Lord which we have described, however desired and longed after, will be *darknesse to you, and not light.*

2. In reference to your great Employments, whereunto the Lord hath called you, and here I shall briefly hold out unto you one or two things.

1. That you would seriously consider, why it is that the Lord *shakes the Heavens and the Earth* of the Nations, to what *end* this tendeth, and what is the *cause* thereof. Is it not from hence, that he may revenge their opposition to the kingdom of his dear Son? that he may *shake out* of the midst of them, all that Antichristian mortar, wherewith from their first *chans* they have been cemented? that so the kingdoms of the Earth, may become the kingdoms of the Lord Jesus: Is not the controversie of *Sion* pleaded with them? Are they not called to an account for the transgression of that charge given to all Potentates, *Touch not mine Anointed?* And what is the ayme of the Lord Jesus herein, whose mighty voice shakes them? Is it not to frame and form them for the interest of his own kingdom? that he may fulfill the word he hath spoken to *Sion*, *I will make ibine officers, Peace, and ibine exaltors Righteousnesse.*

Consider then (I pray) what you have in hand: wait upon your King the Lord Christ; to know his minde. If you lay any stone in the whole building, that advanceth it self against his Scepter, he will *shake* all again: digge you never so deep, build you never so high, it shall be shaken. Nay, that there be no opposition will not suffice; He hath given light enough to have all things framed for his own advantage. The time is come, yea the full time is come, that it should be so, and he expects it from you. Say not in the first place, this, or that, suits the interest of *England*, but look what suits the interest of Christ; and assure your selves, that the true interest of any Nation, is wrapped up therein. More of this in the Treatise annexed to my Sermon of *Jan. 31.*



Be encouraged under all those perplexities and troubles, which you are, or may be wrapped in: lift up the hands that hang down, and let the feeble knees be strengthened: *I is but yet a little while, and he that shall come, will come, and will not tarry.* The more you are for Christ, the more Enemies you shall be sure to have; but the Lambe shall overcome. He is come to revenge the blood of his slain upon this Generation, and to free the residue from the jaws of the terrible. *He is our Rock, and his work is perfect:* what he hath begun, faster, or slower, he will surely accomplish.

It is a thing of the most imaginable Indifferency, whether any of our particular persons behold these things here below or no: if otherwise, we shall for the present have rest with him, and stand in our lot at the end of the day: but for the work it self, the Decree is gone forth, and it shall not be recalled; receive strength and refreshment in the Lord.

Wonder not when the Heaven is shaken; if you see the stars fall to the ground, we had some who pretended to be Church-stars, that were nicely fixed to all mens view, and by their own confession, in the *Political Heavens*. The first shaking of this Nation, shook them utterly to the ground. If others also tremble like an Aspen leaf, and know not which wind to yield unto, or fall backwards and forwards by the same gale, wonder not at that neither; when men lay any other foundation then the immovable corner stone, at one time or other, sooner or later, assuredly they will be shaken.

Use 3.

Let the professing people that is amongst us look well to themselves: The day is coming that will burn like an oven. Dross will not endure this day; we have many an Hypocrite as yet to be unmasked. Take heed you that set high, if a false heart, a defiled heart be amongst you, there shall be no place for it in the mountain of the Lords house. *The inhabitants of Sion shall be all righteous: Isa. 60. 21.* Many that make a great shew now upon the stage, shall be turned off with shame enough; try and search your hearts, force not

Use 4.

the Lord to lay you open to all. The Spirit of judgement and burning will try you. Tremble, I pray, for you are entering the most purging trying furnace, that ever the Lord set up on the Earth.

Use 5.

Be loose from all shaken things: you see the clouds return after the rain: one storme in the neck of another. Thus it must be, untill Christ hath finished his whole work. Seeing that all these things must be dissolved, what manner of persons ought me to be in all manner of holy conversation. Let your eyes be upwards, and your hearts be upwards, and your hands be upwards, that you be not moved at the passing away of shaken things. I could here incourage you by the glorious issue of all these shakings, whose foretast might be as marrow to your bones, though they should be appointed to consumption before the accomplishment of it: but I must close.

Use 6.

See the vanity, folly, madnesse, of such as labour to oppose the bringing in the kingdom of the Lord Jesus. Canst thou hinder the rain from descending upon the earth when it is falling? Canst thou stop the Sun from rising at it's appointed house? will the conception for thee dwell quietly in the wombe beyond it's month? Surely then mayest with far more ease turn and stop the current and course of Nature, then obstruct the bringing in of the kingdome of Christ, in righteousness and peace. Whence comes it to passe, that so many Nations are wasted, destroyed, spoiled, in the dayes wherein we live? that God hath taken quietnesse and peace from the Earth? Doubtlesse from hence, that they will smite themselves against the Stone cut out of the mountain without hands. Shall not the Decree bring forth? is it not in vain to fight against the Lord? Some are angry, some troubled, some in the dark; some full of revenge, but the truth is, whether they will hear or forbear, Babylon shall fall, and all the glory of the Earth be stained, and the kingdoms become the kingdoms of our Lord Jesus Christ.

FINIS



Die Venners 20. April 1649

Ordered by the Commons assembled in Parliament That Sir Henry Mildmay do give hearty thanks from this House to Mr. Warren, for his great pains taken in his Sermon preached before the House Yesterday at Margarets Westminster. And that he be desired to print this Sermon, wherein he is to have the like Privilege in Printing as others in like kind have usually had.

Hen. Scobel. Clerk. P. m. li.

I appoint Nathaniel Webb and William Gramham to print my Sermon.

J. WARREN.

